A CONTRIBUTION TO THE HISTORY OF UNIVERSITY COLLEGE LONDON

WITH IMPRESSIONS OF SOME PERSONALITIES

(Being a few facts in his connexion with University College and the University of London)

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SIR HERMANN GOLLANCZ

D.Lit.

Emeritus Professor of University College, London

To which is added copy of a rare pamphlet in the Library of University College entitled

MOTIVES GROUNDED UPON THE WORD OF GOD FOR THE PRESENT FOUNDING AN UNIVERSITY IN THE METROPOLIS LONDON 1647

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CONTRIBUTION TO THE HISTORY OF UNIVERSITY COLLEGE, LONDON

A BOOK has recently appeared entitled *University College, London, 1826–1926*. While in the main it contains valuable and interesting material on the subject with which it deals, more especially that portion relating to the early history of the College, it yet strikes me as being peculiar and strange in the novel way in which it treats of some aspects affecting other periods of the history; and more particularly in relegating to a number of detached Charts (more or less confusing) information that should have appeared in the body of the book itself. To be more correct, instead of supplying 'information' I should say giving but a name and a date in place of information. Naturally, this is a matter of opinion; but I for one do not consider that the cause at heart was at all well served by the introduction of this somewhat novel plan. For though in size a fairly large volume, and in parts engrossing, it is yet remarkable for its omissions and meagre presentation of certain details, disappointing to those who have laboured for some decades in the service of the College, comprehending as this expression does the University of London, and to those who would expect to see justice done to men known to them personally or by tradition.

I am speaking for myself and my own case, and for those who have long since passed away and cannot speak for themselves.

The details to which I refer, but which I might really term *statements* of fact, must always appeal to those who have been intimately connected in one respect or another with the work, development, and progress of an Institution which has beyond doubt brought no end of satisfaction and untold blessings to many a generation of men and women.

I add 'women'; for in the same way as a century ago University College led the way to the abolition of tests, and did not allow a man's religious faith or profession to be a bar

in the way of his intellectual attainments, opening its doors wide for the admission of those of every creed and class, so in later years it takes the prize in the forward movement for the admission of women to the advantages of a College and University training. Among my co-religionists the honoured names of one family, Sir Isaac Lyon Goldsmid, Sir Francis Goldsmid, and Sir Julian Goldsmid, will always be identified with the liberal spirit of the College which scouted the idea of anything in the nature of religious tests and disabilities.

In training for the Ministry at Jews' College at the time, I, together with another student, was brought to the notice of Prof. Key at University College at the instance of Juliana (Baroness Mayer) de Rothschild, mother of Hannah, afterwards Countess of Rosebery, who took an interest in the careers of those who were pursuing their studies at the Training College for Jewish Ministers, founded by the late Sir Moses Montefiore and the Chief Rabbi Dr. N. M. Adler. The Baroness was not only interested in Jewish matters, especially of history and literature, but was also gifted, as I well remember from the manner in which she on one occasion conversed with me respecting *Rashi*, the prince of commentators on the Bible.

It was in the early 'seventies of the last century that the idea had gained ground that it would be an advantage for students of Jews' College to pursue part of their studies other than Hebrew and Theology at University College. Not only would it relieve the rather heavily laden Syllabus at Jews' College, but it would have the additional advantage of giving the students an opportunity of becoming acquainted with a wider collegiate life, and open up possibilities for social intercourse between members of different faiths. Hence my introduction to Prof. Hewitt Key, who helped to arrange what lectures I could attend with the best advantage to myself and to the Institution at which I was being trained for the Ministry.

It was in the year 1874 that I first joined some of the classes at University College; and a beginning was thus made for the association in some way of Jews' College with University College. From that time onward quite a small army of Jews' College students have passed through the portals in Gower Street; and I may say they have done credit both to the scholastic Institution which sent them, and the Institution which received them. Some have turned out Ministers and Preachers, others Teachers, and others again Ecclesiastical Assessors. The majority found their sphere of action in this country, many abroad. It is with a sense of pride and satisfaction that I beg leave to record that many years later a large number of those students attending Jews' and University Colleges jointly came under my immediate notice as Chairman of Examiners for the B.A. (Honours) and M.A. Degrees of the University of London.

The Professors whose lectures I attended from 1874 to 1876 were Carey Foster in Physics (with Oliver Lodge as Demonstrator); W. K. Clifford in Applied Mathematics; Allchin for Physiology; Croom Robertson for Logic and Moral Philosophy; Henry Morley for English; and Malden for Greek. Quite a remarkable galaxy of learning, men, as might be thought natural, with peculiarities of their own.

Carey Foster (who later on became Principal), of a simple and unaffected nature, a man without guile and unassuming, was almost too shy for the public gaze. I call to mind how often, out of mere nervousness, he would drop the chalk when using the blackboard; yet every one liked him for his fine character and quiet manner.

As for Oliver Lodge (now Sir) he gave promise even then of what he would become in later years, a personality to be reckoned with. He was courteous and obliging, and of great help to the students by way of explaining points in the Professor's lecture.

W. K. Clifford's fame as a Mathematician had reached

the Continent; he was great; but as a teacher to an average class he was trying; in fact he failed. I always thought he spoke above the heads of his students, crediting them with knowing more than could reasonably have been expected from them. Hence many students resorted to the plan of absenting themselves from his lectures. This only means that the man was too great for his hearers.

Allchin was clear and entertaining. The Anti-Vivisectionists were not quite so active in those days; for now and again for demonstration purposes a dog would be sent over from University College Hospital, the better to impress upon the students of Animal Physiology the lecture of the day.

Henry Morley was bright and fresh in countenance and manner. He was as earnest while reading aloud for criticism or correction a composition or poem written by his students, as though he were delivering himself of some mighty oration; he was patient too, kind and considerate to those who came under his spell.

No more serious, though perfectly human a teacher could be instanced than Croom Robertson—a pupil of Bain. He was inclined to nervousness, but his teaching was plain and direct in spite of his having to deal with abstruse subjects. A noise overhead by students of somewhat jovial temperaments would cause him to stop in the course of his lecturing; it was evident that it disturbed his equanimity. And yet an occasional visit to his house (a regular feature with the students) revealed him as a most pleasant and interesting personage, anxious to give of his best to those who came under the influence of his serious teaching.

As for Malden, to sit at the feet of such a man was a joy. Even in his declining years, grey-headed and venerable in appearance, he was delightful. Though perhaps the oldest of the Professors at the time, he was truly juvenile in spirit; and his exposition of a Greek play was lucid and helpful. We were reading the *Frogs* of Aristophanes, when suddenly he would

amuse himself and us by reciting in somewhat stentorian voice the onomatopoeic expressions : *Brekekekex Koax Koax.* Such teaching could never be tedious, as the recollection of it is unforgetable.

Years pass over the heads of students and professors; the College itself grows older; and in course of time it comes about that having spent the full number of sessions at the 'Varsity, or in other scenes of practical life, the students of one time become teachers and professors at a later date, and it sometimes happens that fellow students of old become fellow professors, thus renewing the acquaintanceship or friendship of years gone by. So for example Michaiah M. J. Hill became Professor of Pure Mathematics in 1884, receiving the title of Astor Professor in 1907, and lectured at the College until 1924; Scrutton (now the Rt. Hon. Lord Justice), another fellow student, was Professor of Constitutional Law and History at the College; and I held the Goldsmid Chair of Hebrew from 1902 to 1924.

Michaiah Hill was a man of sterling character. He was wrapt up in his work, and identified himself closely with the organization of the College and the work of the University; as a proof of this he was Chairman of the Academic Council, and from 1909 to 1911 was Vice-Chancellor of the University. His influence at the Senatorial or Professorial Board was exceptional; by nature of a quiet and retiring disposition, he would enunciate his views almost inaudibly, and yet he would carry the day, if the topic were debatable. I frequently marvelled how the still small voice of this great thinker and teacher was able to drown both the sound and the arguments of one or two of the more pompous speakers. But it was perhaps his mathematical genius that caused him at meetings to see the crux of the question better and more clearly than others. He was deeply interested in his students; and especially during the War he showed personal concern as to their doings and whereabouts. I call to mind gratefully how

anxiously he would inquire after my son, who had been in his class, every time we passed each other in the precincts of the College.

As I have remarked, I was elected to the post of Goldsmid Professor of Hebrew in 1902. My immediate predecessor was S. SCHECHTER, who held the post for but a short time (1898/9 to 1901/2), and had therefore no opportunity of identifying himself to any extent with the work of the College or leaving any mark of his teaching. He had succeeded in 1898 the venerable Rev. Prof. D. W. MARKS, Chief Minister of the Reform Synagogue in London, known as the West London Synagogue. The length of his tenure of office was remarkable, two generations of students having passed through his hands; he was appointed in 1844 (probably not as Professor till 1855), and he continued his lectures to a ripe old age until 1898, afflicted though he was with blindness. I feel to this day the thrill which I experienced on seeing the College flag at half-mast on the day of his funeral as a mark of respect for this venerable teacher, who had also been for a time Dean of the College.

It reminded me, too, how he had been present at the funeral of my own father, led as he was in his blindness by an attendant, and when spoken to as to his kindly feelings, and the trouble he had incurred by attending, he replied in the hearing of all the assembled: 'I could not omit to pay my last respects to this good man whom I held in high esteem.'

And yet the name of Prof. Marks is not even mentioned in this latest history of University College, except in the Chart—nor is that of Prof. Schechter.

As for myself, and my efforts for twenty-one years as Goldsmid Professor of Hebrew to teach and raise the standard of this important branch of Oriental language and literature, carrying with it the duties of Examiner at the University of London in Hebrew and its cognates; as for my part, too, in the establishment of the Mocatta Library within the walls of

the College; not a word, strange to relate, is to be found in the pages of the rather ponderous tome which purports to be a history of the development of the College; nor is my name even mentioned therein, except towards the end of the book on p. 425 under the head of 'The Library'—'supplemented by the collection of Professor Sir Hermann Gollancz (1925)'.

If I speak here of my own work in connexion with the College and the University, it is because it represented an important branch in the Faculty of Arts; and it is because this great subject of study dealing with the language, literature, and history dating from ancient days, much anterior to the birth of Greece and Rome, and the more modern civilizations, has been treated in a somewhat stepmotherly fashion in this latest history of University College, that I have felt it my duty to act up to the dictum of the Jewish sage, 'Where there is no man' (to do the right thing and to defend a cause), 'be thou the man'.

Surely the subject of Hebrew and Aramaic (including Syriac), its development and progress at the College, deserves at least as much notice and publicity in the description of the activities proper to a College or University Department, as e.g. Phonetics, French, German, and Dutch.

A line or two recalling the connexion of Dr. Pinches with the College from 1904 to 1928 through the fascinating study of Assyriology, of which he was one of the few great exponents, and that of Mr. (now Sir) Thomas Arnold from 1904 to 1917 through the teaching of Arabic, would not have been out of place, but a just tribute to the men who taught, and an item of interest in the College history.

Hyman Hurwitz, born 1770 (d. 1844), hailing from Russia, and one of the *intelligentsia* (the *Haskalah* or intellectual movement) among the Jews at the time, author of *Hebrew Tales*, a Hebrew Grammar, and *Vindiciae Hebraicae*, was the first to teach Hebrew at University College. This was from 1829 to

1843. Before this he had been living and teaching at Cambridge. Hurwitz does receive some notice in the latest history of University College; but then he is sufficiently far removed from the year 1929.

Looking back then from the year 1874, when I entered University College—a little less than half of the number of years from its foundation, I find that, as was but meet, Jews formed, whether as the guiding spirits in its establishment or on its management, or as students and teachers, connecting links in the chain which bound together the present and past fortunes of the College.

Without pretending to give a full list, I might cite a few of the leading names of illustrious Jewish students, who in later life became prominent workers in our own community or in the wider field of the official life of the British people.

Sir Isaac Lyon Goldsmid (1778–1859), the first Jewish Baronet, was the doughty protagonist of the idea for the establishment of a University for London, advocated in the year 1826; and his eldest son, Sir Francis Goldsmid (1808–78), member of Parliament for Reading, was always to the fore in defence of the Jewish cause.

Jacob Waley, of University College, who became Professor of Political Economy, took B.A. Honours in Classics in 1839, and the Gold Medal for Mathematics and Natural Philosophy in 1840.

George Jessel (later Sir), Master of the Rolls, also a student at University College, took a University Scholarship at the B.A. in 1843, and his M.A. in 1844.

Samuel Hesse Behrend, of University College, another honoured name, took B.A. with Honours in 1857; Joseph Maurice Solomon, later eminent in Law, in 1858, and Julian Goldsmid (later Sir), nephew of Sir Francis Goldsmid, in 1859, in the same year in which Hermann Adler, later Chief Rabbi, took his first B.A. Benjamin Kisch took his B.A. in 1861; and Philip Magnus (later Sir), B.A. in 1863, became

a scientist and educationist, and honourably represented the University of London in Parliament for many years.

Numa Hartog, of University College, passed his first B.A. in 1863 and his B.A. (both with Honours) in 1864. Later he gained the high distinction of being Senior Wrangler at Cambridge University; he was the first Jew to obtain this honour. Leonard Abraham Montefiore, another student, took his B.A. in 1872; and I think I might, with propriety, add the name of my brother, Israel Gollancz (now Sir), who spent one Session at University College before proceeding to Cambridge, and who has since had a distinguished career as a leading authority on English Language and Literature, at the same time from the start acting as Secretary of the British Academy, which he helped to found. Thus the continuity of Jewish interest in the purpose and progress of University College has been steadily maintained from the earliest days of its establishment until the present hour.

Even before the idea of 'internal' and 'external' became marked in the history of University development, there was an intimate connexion between the Syllabus of instruction in Hebrew at University College and the Examination requirements of the University of London. Speaking personally, I represented the Senate of the University in the Provinces before I was Examiner for External or Internal Students. On my appointment as Professor I found the Syllabus in Hebrew and Aramaic which formed at one and the same time the basis of instruction at University College and the subjects for examination in the University very poor and meagre, much too narrow and not progressive. It was insufficient as a test of knowledge; it did not stimulate towards specialization; there was little or no gradation in the ascent from B.A. to M.A.

Upon my representation I was accordingly, after some time, asked by the Senate to prepare a new Syllabus demanding a higher and more specialized standard, one worthy the name of an Oriental Tripos for the degree of B.A., and upwards.

I was assisted in my deliberations by Dr. H. Hirschfield, who was Lecturer in Epigraphy, &c.

The raising of the standard in Hebrew and Aramaic (including Syriac) for B.A., B.A. (Honours), and M.A. was naturally reflected in the instruction given at the College, and proved as years went on a great success. Quite a number of men—most of whom were receiving their training at Jews' College—found the vista of their Hebraic studies widened in accordance with the newer regulations that obtained in the examinations for the higher degrees, and found increased pleasure in their work.

It may be as well to cite here the full Syllabus for the B.A. Honours and the M.A. in Hebrew and Aramaic. A Candidate who takes a good place in an examination with these requirements may be trusted to become, if he will, and the opportunity be granted him, a thorough scholar and author in the fields covered by the terms Biblical Hebrew, Rabbinic Hebrew, Aramaic, Syriac language and literature, Assyriology, and Jewish history.

SYLLABUS OF B.A. EXAMINATION FOR HONOURS

Hebrew and Aramaic (*including Syriac*)

Ten papers will be set in Hebrew, Aramaic, and Syriac with an additional optional paper in Elementary Arabic, as follows:

I. Hebrew—

(1) Selections from unspecified books of the Old Testament for translation and comment. (One Paper.)

(2) Selections from specified books of the Old Testament for translation and comment, with special regard to the Greek versions. (One Paper.)

(3) Selections from both specified and unspecified post-Biblical works for translation and comment. (One Paper.)

(4) Hebrew Composition. (One Paper.)

II. Aramaic and Syriac—
  (1) Selections from unspecified Aramaic and Syriac texts for translation and comment. (One Paper.)
  (2) Selections from specified Syriac texts for translation and comment. (One Paper.)
  (3) Selections from specified texts of Biblical Aramaic and Targum for translation and comment. (One Paper.)
  (4) Syriac Composition. (One Paper.)

III. Comparative Grammar and North Semitic epigraphy. (One Paper.)

IV. Hebrew, Syriac, and Aramaic Literary History, including introduction to the Books of the Old Testament, Text and Ancient Versions, and an outline of a literary period or periods to be announced from time to time.

V. An additional optional paper in elementary Arabic consisting of passages from selected easy prose text, vocalized and unvocalized, together with questions on accidence. (One Paper.)

VI. A general viva voce examination.

SYLLABUS OF THE EXAMINATION FOR MASTER OF ARTS: ORIENTAL LANGUAGES

IV. Hebrew and Aramaic (including Syriac).

All Candidates, except Candidates registered under Statute 113 and 129 and specially exempted by the Senate on the ground of having passed an equivalent Examination in Hebrew and Aramaic approved by the University, will be required to pass the B.A. Honours Examination in Hebrew and Aramaic before proceeding to the M.A. Examination.

Candidates must select *one* of the four following Groups:—

Group I.—The Old Testament in the original including the

'Introductions' to the several books. Hebrew Philology. History of the Canon. Criticism of the Text and knowledge of Greek and Aramaic versions relating thereto. History of the Hebrew people and Hebrew religion to A.D. 70.

N.B.—Candidates will be expected to translate an ordinary passage of the Jewish commentators and from the Greek and Aramaic versions bearing upon a given Old Testament Text.

The written portion of the Examination in Group I will consist of two papers on Translation of text and versions; one paper on Philology (composition and grammar); one paper on History and Religion of the Hebrew people; one paper on the Canon, History of the text, and History of the versions; one paper on Introduction to the Books of the Old Testament.

Group II.—Rabbinic and Talmudic Literature and Language.—History of the Jews and their Literature from the Maccabaean Revolt to the present time.

The written portion of the Examination in Group II will consist of one paper on Mishna and Talmud; one paper on Rabbinic Commentaries; one paper on Midrash; one paper on Liturgy and Poetry (including grammar); one paper on Philosophy; one paper on History and Literature.

Group III.—Aramaic (*including Syriac*) *Language and Literature* (excluding Modern Syriac and Mandaitic).—History of Aramaic (including Syriac) Literature.

The written portion of the Examination in Group III will consist of three papers on Translation (including the various dialects); two papers on Epigraphy, Philology, and Composition; one paper on Literature and General History.

Group IV.—North Semitic (Aramaic and Canaanite) *Epigraphy* and *Palaeography.*—Comparative Semitic Grammar (Wright's *Comparative Grammar of the Semitic Languages*,

Barth's *Nominalbildung*, &c.). Antiquities, including Numismatics. Comparative study of Semitic Religion. The results of Archaeological research.

The written portion of the Examination in Group IV will consist of one paper on Comparative Philology (Aramaic and Canaanite); two papers on Epigraphy and Numismatics; one paper on Palaeography; one paper on Comparative Religion; one paper on Antiquities of Ancient Syria and Palestine.

As time went on another change took place in the general Syllabus which affected the pursuit of Hebraic studies as well as the other branches of learning. I refer to the Ph.D. degree. I have always regretted the introduction of this Degree into the University of London. I maintain that it has lowered the standard rather than to have supplied a want. It should have been left undisturbed among the honours of the older Universities, left to Germany and America. So far as Hebrew, &c., was concerned, the specialization required for the M.A. in Hebrew, leading to the dignified degree of Doctor in Literature (D.Lit.), was a far better training for men who in later life, as ministers of religion or teachers, would find it necessary to continue their studies and researches in Oriental subjects. The M.A. after the B.A. (Honours) in Hebrew minus a thesis was an infinitely finer test of Hebrew, Biblical and Rabbinic, than is the Ph.D. at present. It goes without saying that the Ph.D., once instituted, should on no condition have been granted (as it has happened) to one who had taken but an ordinary B.A. pass. I repeat, I feel keenly, after a survey of sixty years of university life, that the standard of examination at all events in Hebrew and Aramaic (including Syriac) has thereby been lowered.

So dearly have I all along prized the high standard of the London D.Lit. Examination, based as it was in days gone by upon the searching knowledge required for the Master of Arts (M.A.) Examination in *two* special branches, that I have

since on occasions when sounded as to my willingness to accept an *honorary* Degree declined the offer with thanks, not wishing to place any rival Degree side by side with the one hard-earned by me after five examinations (between 1869 and 1899), and the prestige of which I jealously guarded, having furthermore been the first Jew to obtain this distinction in the University of London.

As University Examiner I was brought into contact with men of the type of Professors Thatcher, Stanley A. Cook (Cambridge), Buchanan Gray and D. C. Simpson (Oxford), Principal Dr. Greenup of Highbury, Prof. Weir (Glasgow), and the Rev. G. Margoliouth of the British Museum; while as a member of the Board of Oriental Studies and the Board of Theology I met professors and teachers of varying degrees and religious professions, such as Principal Gould, Dr. Bennett, Dr. Garvie, Dr. Workman, Rev. James (now Canon) Douglas, &c.

Among my colleagues and contemporaries were Sir William Ramsay, Prof. (now Sir) Flinders Petrie, Prof. Karl Pearson, Prof. (later Sir) G. Thane, Professors Norman Collie, Cormack, Trouton, Starling, Bayliss, Spearman, Oliver, Hausman, Platt, Butler, Gardner, Sir John Macdonell, Murison, Kenwood, Fleming, Barnett, Ker, Postgate, Priebsch, Foxwell, Sully, Dawes Hicks, J. W. Neill, Wolf, Montague, F. W. Thomas, &c., &c.

To these I might add the names of the following with whom I came into contact occasionally :—Professors Sir Thomas Barlow, Sir Victor Horsley, and Sir John Tweedy, Professors Bradford, Sidney Martin, and Risien Russell.

It was gratifying to be now and again consulted by one's colleagues, more especially by the men of science, on interesting points dealing with Biblical interpretation and matters Jewish.

I recall with pleasure the numberless meetings I attended at the Senatorial and Professorial Boards, and at Convocation,

at which the burning problems of the day were debated at times with much warmth and feeling, and in which men like Sir Philip Magnus, Sir Albert Rollit, Herbert Cozens-Hardy, Dr. (later Sir) J. Fitch, Dr. (now Judge) Napier took part.

A library is a natural adjunct to a place of instruction; and this leads me on to refer to the Library at University College. It is scarcely correct to speak of the Library at University College, for it is really made of several libraries. There is the General Library and the Science Library; there are several Departmental Libraries, such as the Strong Library, once belonging to Prof. Strong, containing valuable Oriental works. There is no need for me to detail them here, as this is set forth in the history of the College. But I have to refer to the MOCATTA LIBRARY, which in the year 1905 found a habitation in our College at Gower Street. As one who was primarily and solely responsible at the outset for this consummation, it may not be inopportune to repeat here in brief the steps which led to the housing of the Mocatta Library at University College.

The late Frederick D. Mocatta, a prince among philanthropists, a relative of the Goldsmids, himself of a modest and charming nature, left his library (not a student's library, but yet a valuable collection) to the Jewish Historical Society of England, on condition that within two years of his decease a home must be found for it, or the bequest lapses. Great were the searchings of heart to find suitable accommodation. Premises were at one time in view in the West Central district at a fairly high annual rental, but the idea was abandoned; and it seemed as though the library would be lost to the Historical Society. For a twofold reason I was personally interested in the matter; first as a member of the Jewish Historical Society, and, secondly, as a great friend of Mr. Mocatta himself. It chanced one day that, at a meeting of our Professorial Board, the subject came up regarding the accommodation at the College, and the necessity for better

facilities for the teaching in certain departments. Hope was expressed that, by certain rearrangements and alterations which were on the *tapis*, the desired improvement would be effected. As though by magic, the thought flashed across my mind in the course of the debate that here was an opportunity of finding a local habitation for the Mocatta collection, and at the same time for bringing to the College a highly interesting collection of books and other articles. I, accordingly, rose, and without in the least way pledging myself made the announcement—without mentioning names or details—that I knew of a certain library for which accommodation was being sought, and that it might be possible, seeing that the shifting of class-rooms was contemplated to obtain the necessary house-room at the College. After the meeting I lost no time in communicating my idea to Dr. Israel Abrahams, the then President of the Jewish Historical Society; he was quite rejoiced at the suggestion, and was good enough to call it 'an inspiration' on my part. We agreed to call on the Provost without delay: he was equally pleased with the scheme; and from that day onward the library was secured to our Historical Society and to University College. I have personal reasons for setting down in writing that at the beginning when the project was approved, there was no talk whatsoever of money or endowment to accompany the books; this entered later into the negotiations, but was not a *sine qua non.*

Having been honoured, in token of the Society's gratitude for my timely intervention, with the Presidency of the Society for the following year, 1906, it was my pleasing task to present publicly to Lord Reay as Chairman of the College the books bequeathed, on condition, to the Jewish Historical Society; and at the same time a cheque was handed to Lord Reay by Sir Isidore Spielmann and Mr. Gustave Tuck, collected by them from Mr. Mocatta's relations and friends in the community as the nucleus of an endowment fund. Naturally between the day on which I disclosed my project

to Dr. Abrahams and this public presentation, we had very many informal meetings and conversations for the settlement of details.

I repeat, this is the plain, unvarnished story of the way in which the Mocatta Library came to be closely identified with University College, and so with the University of London. And it was in the fitness of things that it happened so; for as as far back as 1826 it was Sir Isaac Lyon Goldsmid, Mr. Mocatta's relative, who spoke on the side of those who advocated the establishment of a college or university in London for the training of students, free from religious tests.

Furthermore, I will not mince matters. If I have in these pages set down this incident with greater emphasis than may be considered necessary, it is because in the past I have observed on many an occasion, in public proceedings or in print, an attempt, I will not say on the part of the College authorities, but yet one emanating from some source or other, to minimize the share which I had in the establishment of the Mocatta Library at University College, an inexplicable desire to deprive me of that which was my due in this respect. It is not the only connexion in which, in the course of my professional career, I have been victimized. Much more important occasions have occurred. Witness the methods adopted by the Triumvirate in the 'communal job' of 1912–13 (see my *Personalia*, Oxford Press, 1928, pp. 59–66)! This statement is not to be construed as any reflection upon the present incumbent of the office.

One almost gets used to being robbed of one's birthright, or being treated with scant justice, and this not infrequently at the hands of those who ought to know better. Personally, I have survived the ordeal, but that does not render the guilt of the *suppressio veri* or the wrongful action any the less culpable. Here are but two examples of recent date affecting the Mocatta Library. In the Presidential Address before the Jewish Historical Society recently given at University College,

there is, if reported correctly in the Jewish Press, but a casual reference to my connexion with the Mocatta Library out of all proportion to the facts. In an article on the Mocatta Library in the *South African 'Rosh Hashona' Annual* for 1929, contributed by one who ought to know, my name is not even mentioned. After all, the world's motto is: *Palmam qui meruit ferat.*

The Mocatta Library is still the connecting link which binds me as Emeritus Professor of University College to the College itself; for I am still one of the representatives of the latter on the Mocatta Library Committee, of which for several years in the past I was Chairman. It is a coincidence that on the walls of the Library in which for some time I conducted my Hebrew classes there hangs in a glass frame a portion of the rare cloth or cover for the Reader's Desk, once belonging to the ancient Hambro' Synagogue which, as a child, I used to handle, and before which in later life I used to stand as officiating minister.

It was in the year 1924 that I retired, of my own accord, from the Professorship at the College, a post which I had held since 1902; and in honour of my tenure of the Chair for that period, I presented in 1924 the bulk of my own library to the College. I might add, it was a student's library, which I had collected from my earliest years, consisting of Hebraica and Judaica and Syriac literature; and in addition a collection of bound tracts and treatises on Anglo-Jewish history from Cromwellian days, among them some valuable and exceedingly rare items. The gift was made to University College, University of London, and is recorded on a tablet attached to the wall of the Mocatta Library, where, in the absence of other accommodation, my books (each bearing a book-plate) are placed.

To mention but a few items of special interest among my books there is the *Biblia sacra Hebraice, Chaldaice, Graece et Latine*, four huge volumes bound in vellum, edited by Aries

Montanus, Antwerp, Plantin, 1569; there is a remarkably well-preserved copy of Bachya's *Commentary on the Pentateuch*, printed at Pesaro, 1514; the superb four volumes of the *Shulchan Aruch* (Codes), special size, Lemberg; a fine quarto Arabic text and Latin translation of Maimonides's *Porta Moses*, Oxford, 1655 (supposed to be the first text in Hebrew printed at Oxford), edited by Edward Pococke; the scarce translation from the Latin in 1699 of Menasseh ben Israel's *Term of Life*, a reprint of his *Humble Addresses to Cromwell* of 1655 concerning the readmission of the Jews into England; to which I might add the curious little volume, also printed in 1655 by one Walter Gostellow, not known to experts until I brought it to light in a lecture delivered before the Jewish Historical Society on 18 February 1907 as 'a Contribution to the history of the readmission of the Jews'; several works by John Weemes (1622); Henry More's *Literal Cabbala*, the *Philosophic Cabbala*, and the *Moral Cabbala* (1653); the work by Leo de Modena, a Venetian Rabbi, on the ceremonies and customs of the Jews (originally in Italian) in English 1650 and 1707, in French 1674, and in Dutch 1725; David Levi's Dissertations on the prophecies of the Old Testament and his *Letters*; *A brief Sketch of the present state and future expectations of the Jews* by Ridley H. Herschell (1837, 4th ed.), the author being of interest to us of University College as the father of one of its most brilliant alumni in the 'fifties, who afterwards became the first Baron Herschell, Lord High Chancellor. To me *en passant* there is a familiar ring about this name; for as a boy I well remember an intimate friend of my father's, comparing notes of their early youth, telling how he was in the habit of calling at the modest shop of the father of Ridley Herschell in a small town in the Duchy of Posen, and how he on one occasion lamented the fact that his sons had left to seek their fortunes abroad. Ridley Herschell became converted to Christianity, and at one time officiated at a small chapel in Edgware Road, London.

Nor dare I omit John Locke's *Letter concerning Toleration*, 1689; one of the exceedingly rare tracts of 1711, dealing with the accusation against the Duke of Marlborough for peculation; and several in connexion with the Gordon Riots; *Essay on the Commercial habits of the Jews*, 1809; and a letter to Isaac Goldsmid, Esq., Chairman of the Association for obtaining for British Jews civil rights and privileges, &c., addressed to him in 1833 by Hyman Hurwitz, Professor of Hebrew at the University of London: in 1820 there had appeared his *Vindiciae Hebraicae*, or a defence of the Hebrew Scriptures. I might call attention to the two volumes of the *Phenix* (1707 and 1708), and lastly to the rare small 8vo (1711) dealing with the charge of heresy preferred against the learned Chief Rabbi (Haham) of the Spanish and Portuguese Jews, David Nieto, and from which he was absolved in 1703 by the Ecclesiastical Court in Amsterdam to which the whole matter had been referred.

Speaking of the Library, one is naturally led to mention by name the Librarians. I would like to testify to the uniform courtesy and help rendered by Prof. Chambers as Librarian, and the keen interest and kindness always shown by Mr. Newcombe and his assistants in their work in the Library.

When I entered upon my duties as Professor of Hebrew, Gregory Foster was Secretary to the College and Assistant Lecturer in English. Later he succeeded Carey Foster, as 'Principal', a term which was afterwards changed to 'Provost'. His succession to this important post caused for a short time some little flutter, but the surprise and subdued excitement soon died out. The manner in which he threw himself into the work of his office (with the loyal and skilled assistance of the self-sacrificing Secretary of the College, the late Dr. W. W. Seton), his strenuous attention to its requirements, the exercise of his organizing power as administrator, the hold he obtained on the students, and the general regard in which he was held by the Professors themselves, soon made it clear

that the choice which had once been made in recommending him for the post was fully justified. Succeeding events but intensified the general opinion, and this was evidenced by his becoming Vice-Chancellor of the University, and by the gracious words uttered by H.M. the King at the Centenary Celebration in the Great Hall in reference to his long and successful connexion with the College, followed as it has been by the bestowal of so great an honour as a Baronetcy. To one like myself, who had spent over fifty years in active public service, it was thrilling to listen to the encomium passed on the work of this public servant by the King.

But there is yet another point which always struck me in Sir Gregory Foster's character, and this I should like to emphasize here, namely: his strong sense of impartiality in dealing with such a variety of students, when religion, colour, or caste might have swayed weaker souls and less conscientious workers, and led them to assume the wrong attitude.

It may be considered germane to an account of the teaching of that section of Oriental studies covered by the terms Hebrew, Aramaic, and Syriac, and my connexion with University College as Goldsmid Professor of Hebrew, to refer to the part I took in some of the *International Oriental Congresses* which met in different cities at certain intervals.

As is usual with gatherings of learned Associations, these have a serious and a social side. The first took place in 1873 at Paris; and I have been told that the one in Stockholm in 1889, being the 8th Congress, proved a great success, enjoying as it did the royal favour, but gained an unenviable notoriety owing to its gorgeous entertainments, and the lavish bestowal of decorations, so much so that Sir Henry Rawlinson called it 'The Swedish burlesque', and others referred to it as 'The Stockholm Bacchanalia'.

Although my introduction to work of this sort was anterior to my connexion with University College as Professor, I would note that, having in 1889 taken my Degree of Master of Arts

in the University of London in Hebrew and Syriac and also in German language and literature, I came into contact in 1890 with one of the most remarkable men I have ever met in the person of Dr. Leitner of the Oriental Institute, Woking. All sorts of stories were afloat touching this personage; a Jew by birth he, at an early age, was reading the Koran as a Mussulman in a Mosque. For some time before his death—and this occurred at a lamentably early age—he professed Buddhism. My friend Max Nordau, another phenomenal brain, one of his intimates, related to me not very long ago the circumstances of his tragic illness which ended his life.

In the *Asiatic Quarterly Review*—the authorized organ of the Statutory Congresses of Orientalists—the 'In Memoriam' which appeared in its issue of April 1900 to the 'Sacred Memory of Gottlieb William Leitner' refers to him as one whose 'most cherished aims and wishes' were 'the advancement of the best interests of India, and the promotion of Oriental research and learning'.

In view of the Ninth International Congress of Orientalists fixed to take place in London in 1891, I was asked by him to assist in the vast preparations that had to be made for the gathering in September. For about a twelvemonth in advance I corresponded on the subject with authorities in Oriental languages all over the world, while Dr. Leitner, as the motive power, was labouring like a Trojan with the aid of his wife, to deal with the organizing work at home, and this work often extended far into the hours of the night. The result was that a remarkable and highly representative gathering assembled in the Metropolis, and met from September 1st to the 10th, all identified with the pursuit of Oriental languages and literatures. At the Congress itself it was my privilege to act as Honorary Secretary to the Semitic Section with Dr. C. Taylor of Cambridge as Chairman; and read a paper on 'The Dignity of Labour as taught in the Talmud'. It had appeared in anticipation of the event in the July

number of the *Asiatic Quarterly Review*. In the full reports of the Meetings which appeared in *The Times* in the first week of September, I had the honour of being accorded the space of nearly a column devoted to my paper. The problem of the British Workman was then to the fore; it prompted my choice of a subject, which I treated from a popular point of view. The Congress itself awarded me a 'Certificate of Merit' for my services as Secretary and for my paper.

It would be difficult, within narrow limits, to mention by name those who took part, who read papers, and were in other ways identified with this London Congress, which brought together 600 Orientalists, representing 37 countries, who hailed from all parts of the world.

There were Lord Halsbury, the Lord Chancellor of England, as President of the Congress; Baron Textor de Ravisi, 'President of the Comité de Permanence of 1873'; H.R.H. the Duke of Connaught and H.I.H. the Archduke Rainer were Patrons; whilst Lord Lytton and Lord Dufferin were Hon. Presidents. The Italian Government was represented by its Ambassador, Count Tornielli-Brusati. The Congress was supported by high Indian officials and by leading members of British Universities. Others who identified themselves with the Congress were Prof. Jules Oppert (the French Egyptologist), Perowne, Bishop of Worcester, Sir Patrick Colquhoun, Mr. Hyde Clark, Dr. Cust, M. Derenbourg, Prof. Montet, Maspero, Dr. Val D'Eremao, Dr. Badenoch, Dr. Esoff, Prof. J. Witton-Davies, and others.

The next Congress which I attended was held at Paris in 1897. I had promised to contribute a paper dealing with 'Syriac Charms', and a day for its reading was fixed. Unfortunately I could not keep to this date, as I was engaged hundreds of miles away in the east of Europe in Galicia with matters relating to my obtaining the coveted distinction of that form of Rabbinical Diploma known as *Hatorath Horaah*. The requirements for this genuine and true Diploma demand

many years of studious toil and experience. I have not in mind the leaving Certificate of some College, nor the mere title of 'Rabbi' which nowadays seems to belong to a system of 'grab', and has obtained in England—in the same way as, years ago, the title of 'Reverend' was assumed without proper training and due examination by many belonging to the Church of England—more especially since in recent times our community has become somewhat too Americanized. There, in America, the preacher or minister of a congregation deems it right and proper to interpret the term ' Rabbi' as equivalent to 'teacher' of religion, and he adopts this time-honoured expression (which in Jewish Law has but one meaning and no other) even when his views and teachings are the very negation of Rabbinic teaching or Rabbinism. This newer and modern interpretation of the term 'Rabbi', and its adoption in England chiefly by those hailing from America, are resented in our community here in England.

I referred before to the Ph.D., so common in the United States of America. As bearing upon these remarks, I can vouch for the following as an absolute fact.

The son of a London clergyman, fairly advanced in years, and without any scholastic training, had been keeping a shop in the Jewish quarter for the sale of poultry. He suddenly startled his customers one day by the announcement on the premises: 'Gone away'. Within a year of this occurrence, his father ran after me in the street, pointing with great pride to a paragraph in an American paper, which told of his son's success in becoming a Doctor of Philosophy (Ph.D.) and Rabbi of a certain Congregation. Oh Heavens! To my knowledge, too, at least one beadle of a London synagogue, having received his *congé* here, was not long in becoming a Rabbi in America.

I had been subjecting myself to examination before the ecclesiastical authorities in Galicia (with R. Saul Horowitz of Tysmienitz at the head), which Prof. Schechter of Cam-

bridge in a letter of congratulation to me styled 'the stronghold of Jewish learning and orthodoxy'. This Certificate of Competence, which I obtained, is given in full with an English translation together with others in my *Personalia* (1928).[1]

Hurrying back from Galicia, I arrived, travelling day and night, in Paris at about 7 o'clock on Friday morning. The reading of my paper was again fixed for 9 o'clock under the chairmanship of Monsignor Lamy, the renowned Syriac author—a lovable and venerable teacher who held the Chair at the University of Louvain—a seat of learning to become so famous later on during the grim war of 1914–18.

He begged me to put off the reading of my paper in consideration of my long and fatiguing journey, but I preferred to have it over; and so, after having partaken of a cup of coffee, I was glad to deliver myself of my task.

The Secretary of the Semitic section was Abbé Chabot, who was responsible for the printing of my paper in the Transactions in Syriac and English under the title 'Selection of Charms from Syriac MSS'.

The tediousness of the journey and the exertions of the day were compensated for by the brilliant reception in the evening given by the Municipality of Paris and which I attended. The most prominent members of the Congress were Baron Textor de Ravisi; Prof. Aymonier, Minister of Public Instruction; Prof. Cordier, representing Chinese, M. Guimet of the famous Guimet Museum; Prof. Jules Oppert, Egyptologist; Prof. Paul Haupt (America), Mrs. Lewis and Mrs. Gibson (Cambridge), Dr. Horwitz (Frankfurt-on-Maine); Prof. Kautzsch (Halle); Halévi, Schwab (Paris); Prof. Bevan, the brothers Jeremias, Rev. Bullinger (the Trinitarian Tract Society), &c.

The International Congress of Orientalists, with the setting of a classical background, was that held two years later (1899) in Rome. King Humbert was Patron, and we were welcomed

[1] Will readers of this brochure who possess my *Personalia* read 1912 for 1922 in the Preface, p. vi, line 2.

in his name by Signor Bacelli, Minister of Education, in a Latin speech which was delightful to listen to. I should, perhaps, say that I was deputed by the Senate of the University of London to attend the Congress, as the sole delegate of the University.

It was an honour which I deeply appreciated, and to the importance of which Sir Philip Magnus, the splendid and virile educationist, gave utterance when taking the Chair at a public meeting held at Jews' College at that time.

Fancy being received in the Capitol, within sight of the Tarpeian Rock, amid surroundings that brought back one's lessons in Roman history of years ago! For variety, for charm, for historic associations, for interesting excursions, there was undoubtedly a glamour about this Congress all its own, and could scarcely be equalled, much less excelled, by any other assembly of its sort. And then the visit to the venerable pile of St. Peter's and the Vatican, and the invitation to breakfast at Tivoli, when the business of the Congress did not stand in the way. I shall never forget the dazzling reception given in the Palace by the Marquis Visconti Venosta, of patriarchal mien, Minister for Foreign Affairs, the loyal and devoted friend of Great Britain. I felt somewhat embarrassed when, in greeting with a hearty handshake and then turning to the next member of the hundreds that attended and passed before him in a queue, he held me in close conversation (speaking in French) for several minutes, remarking how they appreciated the fact that for the first time in the history of these Congresses the University of London had sent a delegate to represent it.

The indefatigable and gifted Chairman of the Congress was Count Gubernatis, his lieutenant as Honorary Secretary being Count Pullé. There were present among the many hundreds, some accompanied by their wives, the venerable Prof. Ascoli, a co-religionist, acclaimed by the Congress as the *Pontifex Maximus* of the assembly, Prof.

Bezold, Merx, Oppert, Paul Haupt, Dr. M. Gaster, Dr. Elbogen, Herr Drugulin (Leipzig), Dr. Simonsen (Copenhagen), Dr. C. Ginsburg, Prof. Baynes, Mr. Elkan Adler, Dr. Pinches, Prof. Ignaz Goldziher, &c.

For completeness' sake I should perhaps add that, although I did not receive my title as Doctor of Literature (D.Lit.) of the University of London till the following month (December 1899), my thesis was in the hands of the Examiners during my absence at the Congress, my attendance at which I made dependent upon my completing (as far as possible to suit the requirements of the examination) my work on *Berachya Hanakdan*, a medieval Hebrew writer of importance. The scope of the work included the Hebrew text of two different manuscripts, which I was fortunate enough to have sent for my exclusive use (deposited at the British Museum) from Munich and from Parma; a translation, a critical Introduction, Notes, and Tables. I was working at this thesis (which ultimately grew into a volume of some 600 pages) till 2 o'clock in the morning of Friday—the day it was necessary for me to leave England to be in time for the Congress. In fact, during the whole of the spring and summer preceding the Congress which began in the first week of November, I rose at 4 o'clock every morning, so as to be able to attend to this work, and not neglect the duties which appertained to my office.

As for the author himself, all that had hitherto been published of his writings were the 'Fox Fables'. I feel a satisfaction in having given to the realm of literature the 'Ethical Treatises' of Berachya (based on Saadya Gaon's *Emunoth Vedeoth*—'Faith and Knowledge', and later in 1920 his *Dodi Venechdi* (Uncle and Nephew); and in connexion with the latter, for comparative purposes, the first English translation from the Latin—printed only in a Würtemberg edition of the fifteenth century—of Adelard of Bath's *Quaestiones Naturales*.

It was a somewhat pathetic fate that prevented my receiving at the hands of the Prince of Wales, afterwards King

Edward VII, who presided on the occasion, my Diploma as Doctor of Literature; for at the very hour in May 1900 at which the Presentation of Degrees took place, my late father, the Rev. Rabbi Samuel Marcus Gollancz, minister of the Hambro' Synagogue in the City of London for forty-five years, was brought to burial. I was informed that the Prince had voiced the sympathy of those present at this sorrowful coincidence.

Other Congresses, during my tenure of the Professorship of Hebrew at University College, besides those to which I have referred to before, took place at Hamburg (1902), Algiers (1905), Copenhagen (1908), (one to Lisbon in 1892 for which a special steamer had been chartered had to be abandoned owing to the outbreak of cholera), Athens (1912), and Oxford (1928), the next being fixed to take place at Leyden, Holland. It is the rule and privilege of a Congress to determine the meeting-place of the succeeding Congress.

Earlier Congresses had met at other cities, at St. Petersburg (1876), Florence (1878), Berlin (1881), Vienna (1886), Geneva (1894).

In justice be it said that the Paris Congress of 1897 proved itself ahead of even London and Rome in the matter of publicity given to the valuable contributions to learning which were made at the meetings of the congresses. While London and Rome contented themselves with publishing references or short notices of the papers submitted to the meetings, Paris has the merit of having published four stately volumes containing in full the various longer or shorter articles and papers contributed to Congress.

While the incidental effect of university life at the older Universities of Oxford and Cambridge is to draw the students together in a bond of social amenity, and prepare them for the careers which await them in the rougher and wider world, so these international congresses have the beneficent result of bringing scholars in the various branches of Oriental lore,

scattered all over the globe, into closer contact with one another, whatever advantages from the literary point of view, or contributions to the science of learning might accrue from these regular periodical gatherings. I call to mind promiscuously even the politico-social importance of a great representative congress and the opportunities it affords for pronouncements on serious topics by authorities of light and leading attending these gatherings. Of such was the remarkable and timely utterance of Prof. Kautzsch of Halle, a true Christian, who moved a resolution which received the full assent of the congressists, denouncing the Blood-accusation or Ritual Murder among the Jews—a wretched myth which now and again is revived when Antisemitic feeling runs wild, and a pretext is sought for harassing the Jew. Even to-day as I write these words, Germany is again disgracing herself in the sight of the world, through her Nationalists, with her barbarous exhibition of Antisemitism.

With deep regret I conjure up in this connexion, by way of contrast, the benign countenance of one who, as a member of the congress at Hamburg in 1902, sought me out at the request of a prominent Oriental scholar in Switzerland. His name was Heinrich Graf Coudenhove of Ronsperg, Bohemia, author of a work styled *Das Wesen des Antisemitismus*. The motto on the title-page of this valuable contribution to the study of the growth and meaning of Antisemitism, written by one not a Jew, is sufficient to give a clear indication of the scope of the work. Would I had the time, as I have the inclination, to translate it into English, if it has not already been done! The motto is as follows:

> Justitia praecipit parcere omnibus,
> consulere generi hominum,
> suum cuique reddere, sacra,
> publica, aliena non tangere.
>
> CICERO, *De Republ.* iii.

Alas, that so noble a soul and ready worker in the cause

of humanity should have been cut off at so early an age! It was a pleasure and a solace to meet this broad-minded Catholic at luncheon alone, away from the madding crowd, when he was able to deliver himself of his opinions without let or hindrance in a country, which although so far ahead in the sciences and learning in general had, in modern times, started and reared this cruel monster known by the name Antisemitism.

The sombre shadows of men of the type of Stöcker in Germany, Drumont of France, Goldwin Smith in England, and the Arnold Whites of everywhere flit across this page as I write, and I mutter to myself against them *sotto voce* the denouncing word of Zola, the Champion of justice and truth, 'J'accuse!'

How well do our Sages grasp the conditions of the times which now and again recur in the history of our people as though with mathematical precision, when in comforting accents they observe *Lo Almon Yisrâel*, 'Israel is not widowed' —not entirely bereft of men of wisdom and righteousness of various beliefs, to defend the cause of Jews and Judaism when attacked from within or from without; thus to glorify the Faith of the Jew and serve those who are guided by its light by the exercise of the true spirit of humanity and brotherhood—to my mind the most exalted and practical form of the religious instinct of man upon earth.

H. G.

Hove, 5 February 1930

[The idea occurred to me of adding to this 'Contribution' a reprint of a curiously interesting pamphlet which I came across some years ago in the library at University College. The title speaks for itself; and the issue of it seems to me most appropriate in consideration of the Centenary of the College and the publication of its history.]

MOTIVES
GROUNDED
Upon the Word of God, and upon Honour, Profit, and Pleaſure for the preſent Founding an Univerſity in the Metropolis
LONDON:
With Anſwers to ſuch Objections as might be made by any (in their incogitancy) againſt the ſame.
Humbly Preſented (inſtead of Heatheniſh and Superſtitious New-yeares Gifts) to the Right Honourable the Lord Major, the Right Worſhipfull the Aldermen his Brethren, and to thoſe faithfull and prudent Citizens which were lately choſen by the ſaid City to be of the Common Counſell thereof for this yeare inſueng, *viz.* 1647.

By a true Lover of his Nation, and eſpecially of the ſaid City.

Printed at *London.* 1647.

Motives grounded upon the Word of God, and upon honour, profit, and pleasure, for the present founding an University in the Metropolis LONDON.

IN Canaan (which was lesse then the half of England) God, *Numb.* 35. appointed 48. Cities for the Levites, and in those (as in so many Universities) the younger Levites (untill they were 30 yeares of age, and entred upon their Offices, *Num.* 4.) were instructed by the old Levites, (after the said old Levites were 50. yeares of age, and gane over the service of the Tabernacle,) This was *Samuels* imployment in his old age, after he gave up the Government unto *Saul*, for 1 *Sam.* 19. 20. *He was over the Sonnes of the Prophets* (or over the young Prophets) *instructing of them.*

Now we have but two Universities in *England*, and one Colledge in *Ireland*, which wombes have not hitherto been able to bring forth enough sonnes of the Prophets for the fifth Congregation in *England* and *Ireland*, so that foure of every five Congregations have had none but blinde watchmen, armed only with Surplices, Service-Books, and Homilies, to defend them against all their spirituall enemies. We want at this day more than twenty thousand learned Preachers, to furnish our Churches, Chappels, Armies, Navies, Noble Families, forraign Plantations, and Merchants affaires, and are hopelesse of supply, without other provision then yet we have; for upon a survey, *Oxford*, in the yeare 1622. had in it but 2850. Students, and *Cambridge Anno* 1630. but 3050. So that even then, when our Universities were both in their prime, they had both of them but 5900 Students in them; and yet all men might then see, that the Colledges in them both were more then halfe full, and could not hold ten thousand Students, and that ten thousand Students can neither raise twenty thousand Preachers, nor (if we were at this day fully stocked with the said twenty thousand) be able to maintaine the stock.

For of the Students few stay seven yeares in the University, and perhaps the tenth man that stayeth seven yeares there, is not fit to be ordained a Minister of the Gospell, if all Apostolicall directions be observed; which sheweth that we need, as the sonnes of the Prophets moved, 2 *Kin.* 6. and *Elisha* approved, to have more Colledges, and more young Prophets at their studies in them, or else many thousands of Congregations must be as Sheep without Shepherds, and die eternally of spirituall famine.

Now there is no City in any learned Nation, of *Londons* magnitude or magnificence, without an University in it, and by erecting an University in *London*; God offereth you now a golden opportunity to remedy this our lamentable defect, especially at this present, when so many great houses may be had and made Colledges of, with so little alteration, and *Pauls* Church, and *London*-House be the publike Schooles; and by reason of the Warres in other Countries, you may now have the choicest of their Professours of the Arts, and upon easie conditions.

Againe, now Episcopacy is downe, we cannot hope that so many will apply their studies to Divinity, and therefore have the greater need to maintaine the more poore Schollers at our Universities (which of all charities is the most excellent) for 1. the poore Scholler is relieved. 2. His father. 3. His mother. 4. His brethren and sisters with corporall food, for they have (as exceedings) what else he would have eaten. 5. such a poore Scholler with the Lords blessing may hereafter feed, not onely the bodies of his poore parents, brethren and sisters, but the soules of some of those that shall now feed his body; yea, and the soules of thousands more; and this blessed worke is already begun among you, and carrying on by some faithful Trustees, which many of you have chosen, and who are worthy of all encouragement therein, God having enabled some of them for this service, as he did *Bezalieb* and *Aheliab* for the building of the Tabernacle, so as

perhaps you shall not easily finde others any thing so fit to finish the whole fabrick.

Now as Christ, *Mat.* 21. 18. forebore his breakfast, and John 4. 6. 30. his dinner for the furtherance of the Gospell if one meals meat in a week were spared in *London*, and but a little about *London*, and the value thereof given by sincere Christians, it would maintaine twenty thousand poore Schollars, but one such meale in the Kingdome so imployed an hundred thousand, which hundred thousand might make their recreations the exercise of Arms, and be all perfect Souldiers by such times as they were 16. yeares of age, twenty thousand of the choycest of them be Ministers, the eighty thousand remaining be imployed in Trades, or Navigation, and shew themselves for the defence of their Country Lions on the Land, and Dolphines on the Seas. And the twenty thousand that were Ministers would be able to Discipline their Parishes, and put all *England* into *Israels* posture, *Numb.* 1. so that we might be a Nation of Souldiers, and able to defend our Religion both with Divine Arguments, and (if need required) with corporall Armes also.

And truly whosoever wisely considereth the sixth Commandment, and our Saviours precept to his Apostles, *Luke* 22. 36, to sell their Garments, and to buy them Swords, shall finde that men must make a double use of their hands, and learne to handle Weapons for self and mutuall defence, as well as Tooles to gaine them lively-hoods, and to give to them that need.

Without injury to any, an University in *London* would increase *Londons* Trading, and inrich *London* as the Schollars doe *Cambridge* and *Oxford*; where how many poore people also are much benefited by the Colledges, yea, the Countries round about them?

If here in *London* there be a Colledge, in which nothing but Latine shall be spoken, and your Children put into it, and from ten yeares old to twelve heare no other Language, in

those two yeares they will be able to speake as good Latine as they doe English, and as readily. The *Roman* Children learned Latine as ours doe English, and spake first, false, second course, third fine Latine, and so by being shut up as aforesaid would ours doe, and then how easily afterwards would they attaine the *Italian*, *French*, and *Spanish* Tongues, and in Merchandizing be fit to negotiate with the greatest Princes, free States, or their Counsellours.

In another Colledge nothing might be spoken but Greek, and a third but Hebrew, our Children would as easily learne these two Languages by the eare, as the *Hebrewes* and the *Greekes* did, and then all forraigne Protestants of worth in this westerne World would send their sonnes to the University of *London*, and our elder Brethren the *Jewes*, now, their conversion to the Christian Faith is at hand, some of you perhaps shall live to see many of them come out of the East, and also heare them sing *Davids* Psalmes, and Hebrew Songs joyfully with us their westerne *English* Brethren here in *London*, when they are all come out of their Captivity, as (blessed be the Lord) we already are; yea, all learned Ministers in Forraigne parts would come to *London*, and learne English, that they might understand our Preachers, and exchange their learning with us for the gift of application in Preaching, which they acknowledge God hath given to the *English* Preachers above all others.

If *London* were an University (a Paradise full of Trees of Life, to which wise soule-winning Preachers are compared, *Pro.* 11. 30.) such, pluming the Crest of this Royall City, would cause it to present a more glorious aspect then all the lofty Cypresses in *Constantinople* doe unto all that approach unto it; yea all the yeare long cause *London* to resemble *Jerusalem* in the Feast of Tabernacles; and then the Nobility living about the City might very opportunely cause them excellent Chaplaines, Citizens carry sometimes one, sometimes another of the Fellowes of Colledges on Saterdayes to

their Country houses, refresh those Fellowes in more sweet and open aire, cause them to exercise their Gifts, fit them for Pastorall Charges, send them to be Preachers to the Villages in which the said Citizens were borne, or are Patrons; and in the meantime water all the withered soules round about the City with Evangelicall shewers.

Each godly Merchant might have a Minister in his Ship every long voyage (an other and a surer Mast made of a tree of Life) and our God, who is God as well of the Seas as of the dry Land might bee worshipped in many a floting Church, as he was sometimes in *Noahs* Arke; and then Sea-men (generally so prophane) with the Lords blessing, would many of them become Saints, and their Masters goods prosper in their hands as *Potiphars* in *Josephs*, and for *Josephs* sake; and such as were unconverted might yet hope to have their lives saved, as such (*Acts* 27.) had for *Pauls* sake.

By an University in *London*, and by *Londons* Merchants carrying forth Preachers into all parts of the world, the Kingdome of Christ (now the fall of *Babylon*, the fulnesse of the Gentiles, and calling of the Jewes approacheth) might haply be farther extended then by halfe the Universities in all the world besides.

If these Motives (after they are amended and matured by your wisdomes, and humbly presented unto the Parliament) timely appeare unto their gravest Judgements to tend to the honour and happinesse of your City (which they wish and will endeavour as much as your selves) they will rejoyce in the occasion, and to their powers expresse their affections unto *London*, and to the present Citizens thereof.

Objections answered.

The Objections foreseene against this Motion are three (according to the degrees of comparison; Weak, Weaker, Weakest of all: yet shall (everyone of them) receive their Answers, that in the least measure may seeme to merit the same.

Object. 1. *An University in* LONDON *will spoile both the Universities of* Cambridge *and* Oxford.

Answ. Gods glory ought to be preferred before *Cambridge* and *Oxfords* honours, yea, and before all the Universities in the world beside; and if an University in *London* would cause an Eclipse both in *Cambridge* and *Oxford* (as indeed it would not) yet it ought not to be prohibited, if withall it would (as with the Lords blessing it will) inlarge Christs Kingdome.

2. *Cambridge* and *Oxford* should rather be of *Moses* spirit, *Numb.* 11. and with that many more of Gods people might prophesie, especially now the paucity of Preachers is so apparent, and the cause and remedy made so manifest.

3. If the Parliament would not hearken unto any two Counties (living by tillage) if they should labour to obtaine an Ordinance that no man might be permitted to plough up his owne Pastures and sowe them with Corne, now we feare a Famine, but judge their desire most unjust: We may likewise expect, that they would much lesse listen to *Cambridge* and *Oxford*, if they should petition against *Londons* being an University; now after we have felt a spirituall Famine so long, and have yet cause to feare it may continue and increase.

4. *Cambridge* and *Oxford* by Trustees well chosen, and Ministers exhortations, may in like manner obtaine of the willing party (certaine miles about each University) the value of one meale in a weeke, and therewithall shall fill all their Colledges with poore Schollers: besides which, many of the Nobility and Gentry will send their Sons to the said Universities, for health, fresh aire, and Libraries, and precious Manuscripts in the same, and which are no where else to be seene; and the adjacent Inhabitants will rather contribute (as aforesaid) to an University neare unto them, (where they may with more pleasure behold the fruits of their Beneficence) than to any Universities farther off, and so would every Country more willingly do the like, for maintenance of poore Schollers, if every Bishops house throughout the Kingdome

were imployed, as *Eaten* Colledge is. And what by a meales meat in a week, by being Sisers, and by the Schollerships in those University Colledges, all the Colledges in both the Universities might be filled with Schollers, from the new rurall Colledges (made of the Bishops Houses) and every Scholler of them be maintained plentifully.

5. If *London* begin and get her willing party to exercise this beneficiency here, and give an example to the parts neare *Cambridge* and *Oxford* also, to do the like, *London* therein shall not deserve evill but well of both the said Universities, especially, if from *London* many shall go, keep their Acts, and take their Degrees also (as they will) in *Cambridge* and *Oxford*, that so they might be Graduates in all the Universities.

Object. 2. A solitary place would be better to build an University in, for avoiding of luxury, then so great a City as *London* is.

Answer. Besides the excessive charge in building for Schollers, and Inhabitants that might furnish the Schollers with all necessaries (which must need take away the solitude) in a frequented City, (such as *Athens* and the ancient Cities were, and moderne are, where there be Universities,) Schollers may be as solitary as Hermites in the wildernesse, and yet withall traffick in knowledge, by discoursing with strangers, and finde the same to be no lesse, but more adjuvant unto the attaining of learning, then reading and solitary meditations are. The Poet observes how *Ulysses* became so wise, namely, by the knowledge he had of all sorts of men, even from the Sceptor to the Mattock, and thus celebrates the same,

> Qui mores hominum multorum vidit & urbes:
> Of many men the manners he had seene,
> And Cities, where in travel he had been.

2. It is not the multitude of inhabitants which causeth Luxury, but the evill government of them only; now Policy or good Government (as the notation implyeth) was first

found in Cities, and not in Villages, and there hath still continued with least corruption, and in *London* more purely then in any City in England, or perhaps in all the world beside, and therein *London* giveth us daily more hope then any other place doth of growing faster towards perfection.

3 Object. The *Londoners* sonnes (living so neare their Parents and friends) will never prove Schollers.

1. Answ. If *Londoners* finde it not best to binde their sonnes Apprentices at *Yorke*, *Bristoll*, *Norwich*, &c. but in *London*, why may they not hope that they will prove as good Schollers in *London* as Trades-men; if they place the one with as good Tutors, as they doe the other with Masters.

2. Sonnes are more likely to riot when they are farthest off from their Fathers, as our Saviour sheweth the Prodicall did, when he was gone into a far Country.

As for the Oath (not to teach the Arts elsewhere except in *Oxford* or *Cambridge*) it deserveth no answer at all, for (to say nothing of the ground or cause of it) the Parliament when it pleaseth may soone make it void, knowing so well that an Oath cannot be a bond of iniquity, and that such an Oath as tendeth thereunto must be repented of, and not kept but broken; and as the case now standeth with us (as appeareth by what is written before) not force *England* for the present to fetch Professors of the Arts from forraigne Countries, if *England* shall see cause, for the publike good thereof to erect another University.

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